MUNDKOPANISHAD

(Preaching of Brahm-Vidya)

FIRST HEAD—(FIRST PART)

Aparaa-vidyaa, that is, material-knowledge and paraa-vidyaa, that is, spiritual-knowledge

Brahma existed first amongst gods, long time ago, creater of the universe (to social system) protector of the universe by the care of gods (of social system). He delivered a sermon on 'brahm-vidyaa' which is the foundation of all knowledge to his elder son 'Atharvaa'.–(1)

That 'brahm-vidyaa' which Brahmaa preached Atharvaa. Atharvaa in distant past preached that to rishi

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ॐ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

om brahmaa devaanaam prathamah sambabhoova vishvasya kartaabhuvanasya goptaa. sa brahm-vidyaam sarva-vidyaa-pratishthaam-atharvaay jyestha-putraay praah–(1)

om–in commencing a literary work, om is remembered as a starter utterance of brahm, **brahmaa**––named Brahmaa, the creator of the universe; **devaanaam**–in divine beings; **prathamah**–first of all, chief, famous renowned; **sambabhoov**–existed; **vishvasya**–of universe; **kartaa**–creator; **bhuvanasya**–of the worlds; **goptaa**–protector, custodian; **sah**–that (brahmaa); **brahm-vidyaam**–to knowledge about brahm or knowledge of the vedas; **sarv-vidyaa-pratishthaam**–fountain of all knowledge (in which all knowledge–disciplines are present); **atharvaay**–named Atharva; **jyeshtha-putraay**–to (his) elder son; **praah**–preached–(1)

अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तां पुरोवाचांगिरे ब्रह्मविद्याम्।
स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम्॥ २ ॥

'Angir'. Angir preached the same to Satyavaah of bharadwaj-gotra (lineage). Whatever , sermon was delivered by the previous to the next, Bhardwaj delivered that very sermon to Angiraa–(2)

In course of time there came Shounak who was curious to learn. He owned large huildings. He approached Angiraa and politely asked, O Lord! what should be known so that all this is understood.–(3)

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atharvane yaam pravadeta brahmaa-atharvaa taam puro-vaachaangire brahm-vidyaam. sa bhaaradwaajaay satya-vaahaay praah bhaaradwaajo-angirase paraavaraam–(2)

atharvena–to Atharvaa; **yaam**–that what; **pravadet**–preached; **brahmaa**–Brahmaa; **atharvaa**–Atharvaa; **taam**–to that knowledge of veda; **puraa**–much earlier than present time; **uvaacha**–preached; **angire**–to named Angir; **brahm-vidyaam**–to knowledge of brahm; **sah**–he (Angir); **bhaaradwaajaay**–of bharadwaj lineage; **satyavaahaay**–to Satyavaah; **praah**–preached; **bhaaradwaajah**–Bharadwaj; **Angirase**–to Angiras; **paraavaraam**–traditionally received or to the knowledge concerning paraa–aparaa–(2)

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ।

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति॥ ३॥

shounako ha vai mahaashaalo-angirasam vidhivat-upsannah paprachchha. kasminnu bhagavo vijyaate sarva-midam vijyaatam bhavateeti–(3)

shounakah–Shounak; **ha vai**–solely; **mahaashaalah**–owned big buildings, a great householder; **angirasam**–to Angiraa rishi (near); **vidhivat**–according to system; **upsannah**–presented himself; **paprachchha**–asked; **kasmin**–in (of) whom–what; **nu**–in enquiring; **bhagavah**–O worshipful Lord! **vijyaate**–on knowing; **sarvam**–all; **idam**–this; **vijyaatam**–is known; **bhavati**–becomes; **iti**–this (asked)–(3)

Angiraa replied to Shounak–Those who have realised Brahm have always maintained that one ought to know two (vidyaas) sciences–'paraa' and 'aparaa'–(4)

Aparaa vidyaa (scientific knowledge) includes rig-veda, yajur-veda, saam-veda, atharva-veda, eduction, kalp (sacred precept); grammer, nirukta (exposition of vedic words), chhand (metre, verse), knowledge of astrology. Spiritual knowledge–paraa vidyaa is the knowledge which provides

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तस्मै स होवाच। द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति, परा चैवापरा च॥ ४॥

tasmai sa hovaach. dwey vidye veditavye iti ha sma yad brahm-vido vadanti, paraa chaivaa-paraa cha–(4)

tasmai–to him (Shounak); **sah ha**–he (Angiraa); **uvaacha**–said, stated; **dwey**–two; **vidye**–sciences–knowledge; **veditavye**–are worth knowing; should learn; **iti ha sma**–in this manner; **yad**–what; **brahm-vid**–scholars on brahm, speakers on veda; **vadanti**–say, utter; **paraa**–paraa vidya; **cha**-and; **eva**–only; **aparaa cha**–and aparaa-vidya–(4)

तत्रापरा, ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्यौतिषमिति। अथ परा, यया तदक्षरमधिगम्यते॥ ५॥

tattraaparaa, rig-vedo yajurvedah, saam-vedo-atharvedah shikshaa kalpo vyaakaranam niruktam chhando jyotisham-iti. atha paraa yayaa tadaksharam-adhigamyate–(5)

tattra–in (both of) them; **aparaa**–aparaa vidya (predomi-nant in science); **regvedah**–rigveda; **yajurvedah**–yajur-veda; **saamvedah**–saamveda; **atharvavedah**–atharvaveda; **shikshaa**–education; **kalpah**–age (maximum of vedic ritual); **vyaakaranam**–grammer; **niruktam**–composition of vedic words; **chhandah**–science of versification; **jyoutisham**–astrology–these six components; **iti**–these (are aparaa-vidyaas); **atha**–and; **paraa**–(spiritual knowledge) paraa; **yayaa**–because of which; **tad**–that; **aksharam**–imperishable (brahm); **adhigamyate**–can be

learning of imperishable brahm.–(5)

(In Eeshopanishad aparaa vidyaa–scientific knowledge is known as 'avidyaa'–ignorance, and paraa-vidyaa–spiritual knowledge is called 'vidyaa').

The knowledge from paraa-vidyaa that is perceived of imperishable brahm is not visible, cannot be grasped, it has no genealogy, no colour, it has no ear-eye, no hands-feet. It is eternal, all pervasive, omnipresent but subtle, imperishable, is the cause of all elements. Solemn people meet that brahm face to face from paraa-vidya–(6)

Just as a spider creates a web from within its body and then wraps it up, just as medicinal herbs grow on earth, just

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perceived, can be reached–(5)

यत्तदद्रे (दृ) श्यमग्राह्यमगोत्रमवर्णमचक्षुः श्रोत्रं तदपाणिपादम्।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपस्यन्ति धीराः ॥ ६ ॥

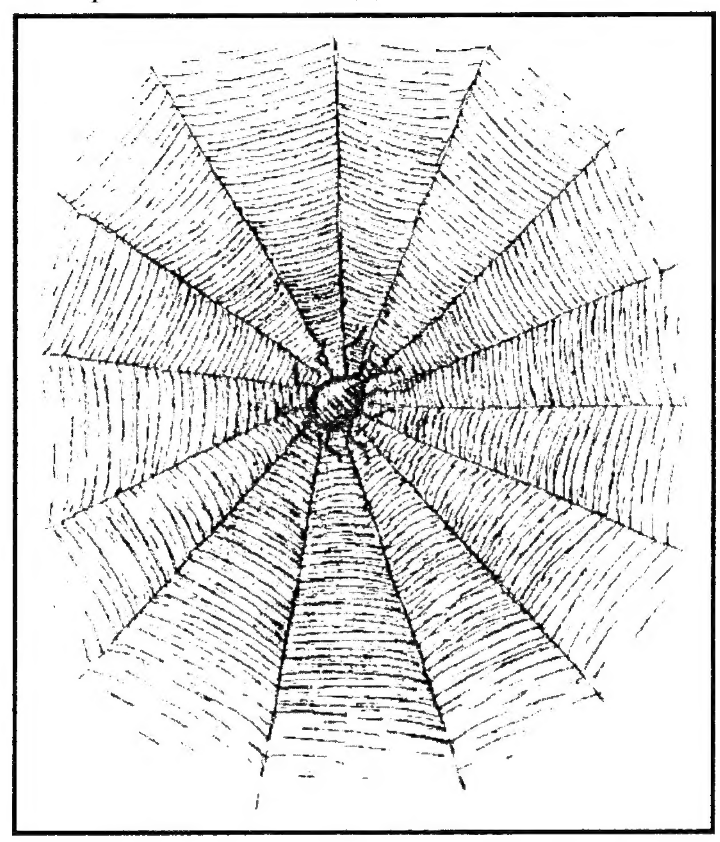
yattad-adreshyam-agraahyam-agotram-avarnam-achakshu-shrotram tada-paani-paadam. nityam vibhum sarvagatam susookshmam tadavyayam yad-bhootayonim paripashyanti dheeraah–(6)

yat tad–that which; **adre (dri) shyam**–unknowable from the senses of perception; **agraahyam**–which cannot be grasped (not the concern of the organs of action); **agotram**–devoid of heredity; **avarnam**–without class, colour, race; **akshuh-shrotram**–without eye etc. organs of perception; **tad**–it is; **apaanipaadam**–without hand & feet (etc. organs of action); **nityam**–eternal; **vibhum**–extensive; **sarvagatam**–all pervasive; **susookshamam**–most subtle of the subtle; **tad**–that brahm; **avyayam**–imperishable; **yad**–to whom; **bhoota-yonim**–sheltor of all elements, cause of all elements; **paripashyanti**–are able to sight; **dheeraah**–solemn learned people–(6)

यथोर्णनाभि सृजते गृह्णते च यथा पृतिव्यामोषधयः संभवन्ति।

यथा सतः पुरुषात्केशलोमानि तथाक्षरात्संभवतीह विश्वम्॥ ७ ॥

as soft hair grow in a living man's body, in this very manner the universe exists from eternal brahm (from the structure of the shape natural world)–(7)



Just as a spider weaves a web so does Brahm of creation

yathorna-naabhi srijate grinhate cha yathaa prithivyaam-oshadhayah sambhavanti. yathaa satah purushaat-kesh-lomaani tathaa-aksharaat-sambhavateeha-vishvam–(7)

yathaa–just as; **oorna-naabhih**–spider; **srijate**–(of the web) builds up; **grinhate cha**–and (to the web) collects, wraps up; **yathaa**–just as; **prithivyaam**–on earth; **oshadhayah**–herbal plants, vegetation; **sambhavanti**–

How did the universe come in existence from eternal brahm? Brahm did 'tapa', tapa-meaning 'activity in climax',– brahm began extending, began to develop in the form of universe. With the process of expansion it progressed as much as 'anna'–grain. The origin of development of brahm in universal-form is 'tapa' and its end is 'anna'. Anna is such a object that gives birth to praana–vital life, mana–mind, satya–truth, loka–universe, karma–and fruits desired from karma, that is such karma where immortality is inherent. Anna gives rise to all this–originates everything–(8)

He is omniscient. He is present everywhere. What is his 'tapa'. 'Knowledge' is his tapa. How is our tapa evident?–in the form of action. How is his tapa revealed?–in the form of

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grow; **yathaa**–just as; **satah**–alive; **purushaat**–from human body; **keshlomaani**–hair and soft hair (come out); **tathaa**–similarly; **aksharaat**–from eternal imperishable (nature–like the anatomy of brahm); **sambhavati**–exists; **iha**–in this (brahmaand–macrocosm); **vishwam**–entire universe–(7)

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते।
अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम्॥ ८॥

tapasaa cheeyate brahm tato-annam-abhijaayate. annaat-praano manah satyam lokaah karmasu chaamritam–(8)

tapasaa–from tapa; **cheeyate**–enhances; **brahm**–God, knowledge; **tatah**–from that; **annam**–anna (grain); **abhijaayate**–grows; **annaat**–from grain; **praanah**–praan (vital life); **manah**–mind; **satyam**–truth existence, being; **lokaah**–universe; **karmasu**–in actions; **cha**–and; **amritam**–immortality, outcome of action–(8)

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः।
तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते॥ ९॥

yah sarvajyah sarva-vidyasya jyaan-mayam tapah. tasmaat-etad brahm naam roopam-annam cha jaayate–(9)

yah–who is; **sarvajah**–omniscient; **sarva-vid**–exists

knowledge. Therefore 'knowledge' is his 'tapa'. With his development alone this extensive, eminent universe, and this 'anna' by which all conduct is satisfactorily conducted, takes birth, originates–(9)

FIRST HEAD—(SECOND PART)

Aparaa vidya, that is, futility of karma-kaand

The meaning of 'aparaa vidya' is 'karma-kaand' 'the cult of religious rituals' or 'conservatism'. The meaning of 'paraa vidya' is jyaan-kaand' 'part of the veda dealing with knowledge of the ultimate being' or 'progressivism'. The followers of 'aparaa vidya', who perform yajna offerings speak about the traditions of finding brahm through the medium of yajnas, and customs. In this connection Angiraa spoke to Shounak–

The rutualists state that what the rishis have eugolised about karmas and yajnas in the veda-mantras–that is the path

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every-where; **yasya**–whose; **jyaana-mayam**–wisely; consisting of knowledge; **tapah**–action, karma; **tasmaat**–from that (tapa); **etad**–this; **brahm**–brahm, knowledge of veda; **naam**–name; **roopam**–image; **annam**–anna; **cha**–and; **jaayate**–grows, appears–(9)

तदेतत्सत्यं मंत्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि। तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके॥ १॥

tad-etat-satyam mantreshu karmaani kavayo yaanya-pashyantaani tretaayaam bahudhaa santataani. taanyaa-charatha niyatam satyakaamaa esha-vah panthaah sukritasya lokey–(1)

tad–that; **etat**–this; **satyam**–is true; **mantreshu**–in vedmantraas; **karmaani**–to karmas; **kavayah**–wise people, seers, visionaries; **yaani**–who, **apashyan**–saw, perceived; **taani**–those karma; **tretaayaam**–in *treta age; **bahudhaa**–in various ways; **santataani**–spread over; **taani**–to those

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* the second of the four ages of progressive decline through which the world is considered to pass with in each aeon.

of truth. In tretaa-age (the second of the four ages according to Hindu mythology), extension details of those karmas were practiced. O resolvers of truth! follow accordingly with firm conviction. This is the only road by means of which that world you wish to build with your effort. With this conviction, move forward on the path of truth–(1)

When the fire in oblation (in sacrificial fire) gets aroused, the blaze of the flame intensifies, then in between, two oblations named aajyabhaagaahuti are offered with reverence–(2)

If 'agnihotra'–oblation to sacrificial fire is not done as mentioned above–neither the fire is lit, nor oblations are

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(Veda-ordained karmas); **aacharath**–follow, perform ritual; **niyatam**–definitely; **satyakaamaah**–O firmly determined, O people with truthful resolution; **eshah**–this alone is; **vah**–your; **panthaah**–is the path; **sukritasya**–of righteous action; **lokey**–in the universe–(1)

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने।

तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेच्छ्रद्धया हुतम्॥ २॥

yadaa lelaayatey hyarchih samiddhey havya-vaahney. tadaajya-bhaagaa-vantarena-aahuteeh pratipaadayet-shraddhayaa hutam–(2)

yadaa–when; **lelaayate**–intensifies; **hi**–only; **archih**–the flame of fire; **samiddhey**–on being lit; **havya-vaahane**–of fire; **tadaa**–then; **aajya-bhaagou**–named aajyabhaag; **antarena**–in the middle; **aahuteeh**–to oblations; **pratipaadayet**–should do, consign; **shraddhayaa**–with reverence; **hutam**–after oblation to sacrificial fire–(2)

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च।

अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान्हिनस्ति॥ ३॥

yasya-agnihotram-adarshanam-apourna-maasam-achaatur-maasyam anaagranayam-atithivarjatam cha. ahutam-avaishvadevam-avidhinaa-hutam-aasapta-maansatasya lokaan-hinasti–(3)

offered with reverence–if agnihotra is without desire for the night of the new moon, bereft of full moon day, devoid of four month period; without desire for the new autumn crop; without guest-worship-yajna, without oblation, without the fire deity yajna, that is, without prescribed ceremonies; then due to being without the above seven rites, that ends his virtuous deed of the seven worlds, no meritorious action comes out of that yajna–(3)

The fiery flames of the goddess (deity) of 'yajna-fire' has seven tongues. These are–'kaali', 'karaali', swiftly rising as mind–'manojavaa', of red colour 'sulohitaa', smoky 'sudhoomra-varnaa', the one with sparks 'sphulinginee', of

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yasya–of that (karma-kaandi); **agnihotram**–agnihotra; **adarsham**–without desire of, 'amaavasyaa'–night of the new moon; **apourna-maasam**–without desire of full moon; **achaaturmaasyam**–without desire of rainy season comprising of four months; **annaprayanam**–without new antumn crop; **atithir-vaajatam**–without quest-worship-yajna; **cha**–and; **ahutam**–agnihotra may not be performed; **avaishva-devam**–without fire deity; **avidhinaa-hutam**–(agnihotra) not performed according to proper regulation; **tasya**–his; **aasaptmaan lokaan**–upto seventh world (seven outcomes of karma); **hinasti**–destroys, makes infructuous–(3)

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा।

स्फुलिंगिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

kaali karaali-cha manojavaa-cha sulohitaa-yaa cha sudhoomra-varnaa. sphulinginee vishva-ruchee-cha devee lelaaya-maanaa iti-sapt jiv-whaah–(4)

kaali–of black colour; **karaali**–fearsome; **manojavaa**–swift like the mind, very restless-active; **sulohitaa**–of very red colour; **yaa cha**–and that; **sudhoomra-varnaa**–of the colour of dark smoke; **sphulinginee**–which has a spark; **vishwaruchee**–of different lustre (colour), multicoloured; **cha**–and; **devee**–which spreads brightness; **lelaaya-maanaah**–flashing; **iti**–

different shapes 'vishva-ruchee'–(4)

(The seven lokas are–bhooh, bhuvah, swah, mahah, janah, tapah, satyam. 'Jeeva', through the medium of its 'praan' sets from 'bhooh-loka' (terrestrial world), passing through successive lokas reaches 'satya' lok. The 'praan' of jeeva when in bhooh-loka; at that time and when it is in other lokas–that state is called 'yajna'. That state creates 'agni'–fire–of praan. The agni of praan in bhooh lok is named 'kaali', agni in bhuvah lok is name 'karaali', agni in swah lok is named 'manojavaa' etc. In this manner this order moves ahead.

To whichever lok jeeva proceeds through its praan, it kindles in the agni of that lok. The question is what are these lokas? These lokas are different chakras–circuits (cycles)–in the body. The principal basic chakra is bhooh-lok and brahm-randhra* (suture on top of the skull) is satya-lok. The chakras in between are the lokas in between. So long as the 'kundalinee'–(the vital energy as awakened in hathayoga)–does not awaken, man happily wanders in bhooh lok, that is, in the material world. When the kundalinee awakens with practice and devotion, then he proceeds in sequence on these seven lokas. In this journey, after bhooh lok and developing in seqence through bhuvah etc. he finally reaches satyalok where 'vishvaruchee' agni appears in praan.)

That 'yaajyik'–institutor of a sacrifice–who offers timely oblations to these blazing tongue like flames in the yajna-

these; **sapt**–of seven types; **jivhaah**–(of fire) are flames–(4)

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन्।
तन्नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥

eteshu-yash-charate bhraaj-maaneshu yathaa-kaalam chaahutayo hyaadadaayan. tannayan-tyetaah sooryasya rashmayo yattra devaanaam patireko-adhivaasah–(5)

* (in yoga) the opening at the top of the skull through which the soul is said to escape to union with the absolute or on death.

fire, he is taken to that lok by the rays of the sun where the master of the divive-gods resides–(5)

Effective, brilliant oblations alongwith the rays of the sun welcome the yajmaan with gentle speech, praising him, carry him and say, you have arrived at this holy 'brahm-lok' due to your virtuous act–(6)

Whatever is said above about yajna is stated by priests who perform yajna, but Angiraa rishi states that to cross the ocean of life this yajna like swimming across, these raft like

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eteshu–in these (flames of fire); **yah**–who; **charate**–performs agnihotra etc.; **bhraaj-maaneshu**–bright, illuminated; **yathaakaalam**–at the appointed time, according to time; **cha**–and; **aahutayah**–oblations; **hi**–precisely; **aadadaayan**–while offerring oblations; **tam**–to him; **nayanti**–carries, causes to reach; **etaah**–these; **sooryasya**–of sun; **rashmayah**–rays; **yattra**–where; **devaanaam**–of divine gods; **patih**–protector, master, king; **ekah**–the one; **adhivaasah**–resides–(5)

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः॥ ६॥

ehi-eheeti tamaahutayah suvarchasah sooryasya rashmibhir-yajamaanam vahanti. priyaam vaacham-abhivadantyahah-archa yantyahah esha-vah punyah sukrito brahmlokah–(6)

ehi-ehi–come, welcome; **iti**–in this manner; **tam**–to him; **aahutayah**–oblations offered; **suvarchasah**–kindled; **suryashya**–of sun; **rashmibhih**–by the rays; **yajamaanam**–who performs the yajna; **vahanti**–take away, cause to reach; **priyaam**–dear, sweet; **vaacham**–to speech; **abhivadantyah**–speaking; **archayantyah**–worshiping, adoring; **eshah**–this is; **vah**–your; **sukritah**–pious, virtuous; **brahm-lokah**–is the success (prosperity) result of your performing yajna–(6)

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति॥ ७॥

yajna–offerings are not firm, are very weak. These are 'aparaa vidya', what to talk of 'vidya'–these are 'avidya'–ignorance. Eighteen kinds of karma have been stated in them, but all these karma are low-minor, not eminent. Those stupid people who rejoice considering these yajna–offerings as auspicious, they repeatedly get caught in the confines of old age and death–(7)

(Which are the 18 types of 'karma' in yajna? These four are the ones who get a yajna performed–brahmaa, udgaataa, adhvaryu, hotaa–their associates are three each, hence with four partners in each there are sixteen functionaries. Besides these 16, add the yajmaan and his wife bringing the total to 18. Baahya (outer)–yajna has 18 karmas-this is the discussion on brahmaand (macrocosm). The rishi says that the real yajna is in pind (microcosm), exists in spiritual contemplation as praan-yajna. In that 'praan-yajna' the 'mind' is in place of 'brahmaa', and 'speech' is in place of 'adhvaryu'–see chhaandogya 4.15)

Staying ignorant, these foolish people considering them-selves solemn and learned, wander around like a blind showing

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plavaa hyete adridhaa yajna-roopaa ashtaa-dashok-tamavarm yeshu karma. etat-shreyo ye-abhinandanti moodhaa jaraa-mrityum tey punare-vaapi yanti–(7)

plavaa–raft, boat; **hi**–decisively; **etey**–these; **adridhaah**–weak, which deceives at the right time; **yajna-roopaa**–yajna like; **ashtaavash**–of eighteen types; **uktam**–is said, is told; **avaram**–inferior, low; **yeshu**–in that; **karma**–ceremonies; **etat**–to this; **shreyah**–conducive to well being, means to moksha; **ye**–who; **abhinandanti**–(presuming) are pleased or (to them) earn respect; **moodhaah**–ignorant; **jaraamrityum**–to old age and death, to birth-death; **tey**-they; **pnah eva**–even so; **apiyanti**–incur, (are not released from the cycle of life and death)–(7)

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः ।
जंघन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

the way to a blind and thereby getting knocked out–(8)

Carrying on being ignorant in different ways, being grown up–yet people with a child's mind, considering themselves successful, walk around inflated with conceit. They are so engrossed in whatever they are engaged in that they are unable a acertain what they are doing. Being distressed with that they give up in despair from the world

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avidyaayaam-antarey vartamaanaah swayam dheeraah panditam-manyamaanaah. janghanya-maanaah pariyanti moodhaa andhenaiva neeyamaanaa yathaandhaah–(8)

avidyaayaam–in ignorance, in the path of preya; **antarey**–in between; **vartamaanaah**–existent; **swayam**–only themselves; **dheeraah**–learned; (swayam dheeraah–so called learned); **panditam-manyamaanaah**–considering themselves as pandit (clever, intelligent); **janghanya-maanaah**–getting knocked; **pariyanti**–wander, lose the way; **moodhaah**–foolish, ignorant; **andhena**–from a blind; **eva**–only; **neeyamaanaah**-being guided by; **yathaa**–like; **andhaah**–a blind–(8)

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ ९ ॥

avidyaayaam bahudhaa vartamaanaa vayam kritaarthaa ityabhi-manyanti baalaah. yat-karmino na pravedayanti raagaattenaa-turaah ksheena-lookaash-chyavantey–(9)

avidyaayaam–in ignorance, in the path of preya; **bahudhaa**–with various aspects; **vartamaanaah**–existent, involved; **vayam**–we; **kritaarthaah**–fulfilment, desires (are) fulfilled; **iti**–as such; **abhimanyanti**–are unjustifiably proud; **baalaah**–ignorant like a child; **yat**–because; **karminah**–desirous of action; **na**–do not; **pravedayanti**–know the real state; **taagaat**–with desire for happiness; **tena**–with that reason; **aaturaah**–(in return) are grieved; **ksheena-lokaah**–

and collapse–(9)

Stupid people think that yajna–offering etc. and donation for religious purposes etc. is everything. They say, we have conducted all good deeds, they are unaware of any other virtue except this. The happiness that is accomplished from virtuous acts, they barely feel it and land in this inferior loka, since yajna-offering etc. are in fact not accomplished virtuous deeds–(10)

Who accomplishes real 'virtuous' deed? Those with calm-mind, scholars who lead a life in 'tapa'–penance–ascetic

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whose outcomes of karma (after experiencing) are over, they; **chyavante**-(with that state of happiness) fall, are depraved–(9)

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १० ॥

isht-aapoortam manya-maanaa varishtham naanya-chchhreyo vedayante pramoodhaah. naakasya prishthe tey sukrite-anubhootwemam lokam heenataram vaa vishanti–(10)

isht-aapoortam–to cherished (vedic ritual-yajna-offering) and to fulfilled (tanks-wells-ponds-guest houses etc, religious endowments) deeds; **manya-maanaah**–understanding as; **varishtham**–beyond everything; **na**–not; **anyat**–(from cherished) any other; **shreyah**–beneficial, to a means for moksha; **vedayante**–know; **pramoodhaah**–stupid people; **naakasya**–of heaven without grief; **prishthe**–on the top, on the peak; **tey**–they; **sukrite**–effected by virtuous deed; **anubhootwaa**–experiencing (them); **imam**–this; **lokam**–to lok, situation; **heenataram**–very wretched; **vaa**–again; **vishanti**–enter, incur–(10)

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

tapah-shraddhe ye hi-upavasanti-aranye shaantaa vidwaanso bhaikshya-charyaam charantah. soorya-dwaarena tey virajaah prayaanti yattraamritah sa purusho hyavya-yaatmaa–(11)

fervour (physical devotion) and with 'shraddhaa–reverential belief (spiritual devotion) in a forest, living on 'bhikshaa' (alms); they purify from all impurities reaching there from the sun–gate where amrit (eternal), immortal purusha (God) dwells–(11)

(The sun represents purity. There can be a possibility of impurity in any other object, not in the sun. These who are pure in every respect–physically, mentally, spiritually, they, like the sun, proceed to the path of extra-ordinary purity. They find God through this sun-path alone. They do not have any attachment to whatsoever in the world. Those who are devoted to yajna–offering, religious endowments, auspicious acts are confined in the bond of the fruit of karma, they cannot find purity, they do find the 'world' but cannot gain immortality. In this topic the sun-path could also mean 'uttaraayan-marg'. In Chhaandogya, 4.15, 5.10–there is a mention of 'devyaan' and 'pitriyaan' marg (paths). Devyaan is soorya-marg, this is also 'uttaraayan-marg'. Brahm-jnyaanis (those who have acquired eternal knowledge) say that brahm-lok is north of the earth. When the sun also comes north of earth, at that time-in the uttaraayan period-by giving up praan–jeeva reaches brahma-lok straight-away passing through the gate way of the sun. 'Upavasanti aranye'–the spirituals perceive its meaning not as settling in the forest but to fix and meditate on the two centers of energy named 'ara'

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tapah shraddhe–to tapa and shraddhaa (concept of truth), **yehi**–whoever; **upavasanti**–practice; **aranye**–in the forest; **shaantaah**–calm, without emotion; **vidwaansah**–scholars; **bhaikshya-charyaam**–to the tendency of taking alms; **charantah**–while carrying out; **soorya-dwaarena**–from the gate way of the sun; (giving up praan) through 'udaan' from the passage of 'sushumnaa'–spinal cord; **tey**–they; **virajaah**–pure, without impurities; **prayaanti**–reach; **yattra**–where; **amritah**–immortal; **sah**–he; **purushah**–all pervasive brahm; **hi**–precisely; **avyaya+aatmaa**–who is eternal–(11)

and 'nya' in the complex brain. Upanishad itself–Chhaandogya, 8.5.3–has given the meaning of 'aranyaayan' as 'ara' and 'nya'–two oceans).

Yajna–offering, donation–auspicious acts–from these karmas, that is the comfort-achieved through karmas performed with a feeling of fulfilment of desire (sakaam), putting these on test, a person with holy instinct–braahman vritti–is indifferent towards worldly pleasures, he understands 'akrit', cannot be attained from 'krit'. Yajna–offering etc. are 'krit', that is why these are called 'kratu'. 'Krit' can only get 'krit', that which is born and perishes can only be met. 'Akrit' cannot be found from 'krit'. Brahm is 'akrit', he has no origin–no decay. Only 'akratu' can attain 'akrit'–'tamakratuh pashyati'. To perceive that 'akrit' it is essential, to be at the feet of that guru with yajna wood and material in hand–who

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परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥ १२ ॥

pareekshya lokaan-karma-chitaan-braahmano nirveda-maayaan-naastya-kritah kritena. tad-vijyaanaartham sa gurumeva-abhigachchhet-samitpaanih shrotriyam brahm-nishtham–(12)

pareekshya–after testing; **lokaan**–to the worlds; to enjoyments, to the fruits of karma; **karma-chitaan**–collected together (earned–acquired) by karmas; **braahmanah**–desirous of the knowledge of brahm; **nirvedam**–(from karmas which fulfil desire), virakti–to freedom from worldly desires; **aayaat**–may attain (because); **na+asti**–cannot attain; **akritah**–perpetual, eternal, who is not born; **kritena**–by transcient karmas; **tad**–his; **vijyaanaartham**–for knowledge; **sah**–he (who is curious); **gurum**–of dignified mentor; **eva**–only; **abhigachchhet**–may come close; **samitpaanih**–carry (as a gift) wooden sticks for yajna (material) in hand; **shrotriyam**–who has knowledge of vedic principles; **brahmnishtham**–who is dedicated in the quest (resolute

knows the basic truths of the vedas and who is dedicated in the quest for the supreme spirit–'brahma nishth'–(12)*

In this manner whenever any curious person with reverence and peace in mind fixes the organs of sense on the path of well-being and comes near the guru, then that learned person truly counsels that brahm-vidya by which the basic knowledge can be possible of that imperishable 'purusha'–(13)

SECOND HEAD—(FIRST PART)

Everything originates from Viraat-Purusha

That true counsel is this. Just as thousands of similar sparks come out from powerfully lit fire, O dear one! similarly

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status) for brahm; (**krit**–which can be done–temporary); **'akrit'**–which cannot be done–constant, always)–(12)

तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्विताय।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम्॥ १३ ॥

tasmai sa vidwaan-upsannaaya samyak-prashaant-chittaaya shamaan-vitaaya. yanaaksharam purusham veda-satyam provaacha-taam tattvato brahm-vidyaam–(13)

tasmai–to him (inquisitive one); **sah**–that teacher; **upsannaaya**–while seated (coming) close; **samyak**–totally; **shaanta-chittaaya**–of a calm mind, free from perplexity of mind; **shamaanvitaaya**–endowed with restraint on organs of sense; **yena**–as such; **aksharam purusham**–to the imperishable God; **veda**–may know; **satyam**–to the true identity of brahm, or the correct true, in correct form; **provaacha**–stated, counsel; **taam**–that; **tattvatah**–accordance with reality; **brahm-vidyaam**–to brahm-vidya–to the knowledge of brahm, (paraa-vidya)–(13)

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिंगाः सहस्त्रशः प्रभवन्ते सरूपाः। तथाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापियन्ति॥ १ ॥

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* Note : By performing yajna-offerings one, cannot attain brahm. Atma is imperishable, only the imperishable can attain brahm–the impersonel ultimate being–the all pervading spirit of the universe.

various substances originate in the powerful universe from the imperishable, that is animate and inanimate come to life and get back in the same–(1)

In the emotional, that is to say, the entities (existence) that exist in the powerful universe, they are either animate or inanimate. Considering the explanation of 'inanimate' as unimportant, the rishi explains about the chief amongst the 'animate' entity (existence, power, being), the supreme amongst the purushas–the viraat purusha–(the supreme being as able to assume a universal from in which the entire creation is manifest)–that conscious, alert powerful viraat 'purusha' of divine splendour is intangible (without form);

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tad-etad-satyam yathaa sudeeptaat-paavakaad-visphulingaah sahasrashah prabhavante saroopaah. tathaa-aksharaad-vividhaah somya bhaavaah prajaayante tattra chaivaapiyanti–(1)

tad etad satyam–that truth is this; **yathaa**–just as; **sudeeptaat**–properly blazing; **paavakeed**–from agni; **visphulingaah**–sparks; **sahasrshah**–thousands; **prabhavante**-originate; **saroopaah**–of similar form, similar; **tathaa**–in the same manner; **aksharaad**–from the imperishable nature or from imperishable brahm (instrumental cause); **vividhaah**–of various types; **bhaavaah**–powers, substances; **prajaayante**–originate; **tattra cha**–and in that (causal output nature or instrumental cause brahm); **eva**–only; **apiyanti**–are merged–(1)

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ २ ॥

divyo hya-moortah purushah sa baahyaa-bhyantaro hyajah. apraano•hya-manaah shubhro hyaksharaat-paratah parah–(2)

divyah–divine; **hi**–only; **amoortah**–without body, without form; **purushah**–purush, (pervasive in nature with cause and effect); **sah**–that brahm; **bhaahya+aabhyantarah**–it

being outside it is still within; creates the world yet He himself is not born; he encites the praan but is without praan himself; He stimulates all minds yet is without it himself; He is imperishable yet his radiant form is abundantly superior than the entire impreceptible nature–(2)

The earth holding the world, praan, mind, all organs of sense, cosmos, air, radiance, water, all originate from him–(3)

Just as atma is in human body, similarly God resides in the five elements. He is the inner soul of all elements. This

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is happily inside and outside this creation; **hi**–only; **ajah**–not born; **apraanah**–without praan; **hi**–only; **amanaah**–without mind; **shubrah**–lustreful, pure, clean; **hi**–only; **aksharaat**–also from the imperishable imperceptible nature; **paratah parah**–minutest, abundantly superior, better than that–(2)

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च।

खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी॥ ३॥

etasmaat-jaayate praano manah sarvendriyaani cha. kham vaayur-jyoti-raapah prithivee vishvasya dhaarinee–(3)

etasmaat–with this only; **jaayate**–originates; **praanah**–praan; **manah**–mind; **sarvendriyaani cha**–and total organs; **kham**–sky; **vaayuh**–air; **jyotih**–lustre; **aapah**–water; **prithivee**–earth; **vishvasya**–of all; **dhaarinee**–the one that holds, maintains–(3)

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः।

वायुःप्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा॥ ४॥

agnir-moordhaa chakshushee chandra-sooryou dishah shrotre vaag-vivritaashcha vedaah. vaayuh praano hridayam vishvamasya padbhyaam prithivee hyesha sarva-bhootanta-raatmaa–(4)

(of this viraat-purusha brahm) **agnih**–agni, lustre; **moordhaa**–head (is colloquial); **chakshushee**–(His) eyes; **chandra-sooryou**–are the moon and sun; **dishah**–directions

universe is the physique of that viraat-purusha. Agni is his head, brain. Just as knowledge is attained through the brain, in the same manner we can remove darkness through agni where ever we desire. The sun sets and rises at its fixed time, but agni can be used to remove darkness any time. The moon and sun are his two eyes. Directions are his ears. Veda in the nature of extensive knowledge is his speech. The vital air is praan. The world is his heart. The earth are feet–(4)

For that viraat-purusha the sun is like sacrificial-fire-wood, that is just as firewood does not kindle, similarly in front of that lustreful God–the lustreful sun is without lustre like the sacrificial fire wood; agni originates from that viraat-purusha only. Just as the moon waters the earth with rain and due to that the herbs grow, just as a man introduces

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(cosmos); **shrotre**–(His) are ears; **vaag**–(His) speech; **vivritaah**–alongwith details (entire); **cha**–and; **vedaah**–are the vedas; **vaayuh**–air; **praanah**–(His) praan is (inhale-exhale); **hridayam**–heart; **vishwam**–entire universe; **asya**–His; **padbhyaam**–from feet (colloquial); **prithivee**–is earth; **hi**–with certainty; **eshah**–this brahm alone; **sarvaantaraatmaa**–is the inner soul of all or the is the supreme being–(4)

तस्मादग्निः समिधो यस्य सूर्यः सोमात्पर्जन्य ओषधयः पृथिव्याम्।
पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात्संप्रसूताः ॥ ५ ॥

tasmaad-agnih samidho-yasya sooryah somaat-parjanya oshadhayah prithivyaam. pumaan retah sinchati yoshitaayaam bahveeh prajaah purushaat samprasootaah–(5)

tasmaad–from him; **agnih**–agni, lustre; **samidhah**–firewood, which gives light; **yasya**–the one who; **sooryah**–sun; **somaat**–from moon, from creator; **parjanyah**–clouds; **oshadhayah**–vegetation; **prithivyaam**–on earth; **pumaan**–purush (male creature); **retah**–to seminal fluid; **sinchati**–waters, introduces; **yoshitaayaam**–in a woman (female creatures); **bahveeh**–many, various; **prajaah**–off spring; **purushaat**–

seminal fluid in a woman thereby giving birth to offsping, similarly everything is produced by viraat-purusha–(5)

From that viraat-purusha rik, yaju, saam have appeared. Initiated in these three vedas, the yajmaan (who performs yajna) performs a 'yajna' upto a year and all other 'kratu' (karmas) and offers 'dakshinaa'–honorarium–attains those 'lokas', where the moon and sun give their light. All these–initiation, yajmaan, time, yajna, all karmas, honorarium, loka, moon, sun all are created by viraat purusha. (The moon and sun provide light this means 'dakshinaayan' and 'uttaraayan' respectively–from the moon and sun–(mundak 1.2.11 and chhaandogya 5.10)–(6)

The foremost, attainable and man–these three are superior beings of a high order. Those born with divine

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from viraat-purusha; **samprasootaah**–have born–(5)

तस्मादृचः साम यजूँषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च।
संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥

tasmaad-richah saam-yajoonshi deekshaa yajnaashcha sarve kratavo dakshinaashcha. samvat-sarashcha yajamaanashcha lokaah somo yattra pavate yattra sooryah–(6)

tasmaad–from that (viraat-purusha); **richah**–richas, rigveda; **saam**–saam-veda; **yajoonshi**–yajur-veda; **deekshaah**–(in karma) ractification of a right; **yajnaah**–yajna (virtuous action); **cha**–and; **sarve**–all; **kratavah**–(inspired by desire) yajna karma; **dakshinaah**–honorarium, fruit of karma; **cha**–and; **samvatsarah**–year (time measure); **cha**–and; **yajmaanah**–who performs yajna; **cha**–and; **lokaah**–lok, place of enjoying result of karma (state); **somah**–moon; **yattra**–in such (lokas); **pavate**–purifies, (in uttaraayan) heats up; **yattra**–where; **sooryah**–sun–(6)

तस्माच्च देवा बहुधा संप्रसूताः साध्या मनुष्याः पशवो वयाँसि।
प्राणपानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च॥ ७ ॥

qualities because of regulated devotion in the previous birth, those revered ones who through devotion in this birth have attained virtuous qualities, those 'attainable' ones with average qualities, those are 'humans'. All three are born from that very viraat-purusha. Animals, birds are also born of him. Praan, apaan, vreehi (foodgrain), yava (barley); tapa, shraddhaa, satya, brahmcharya and their vidhi (destiny)–all are from him–(7)

The human body has two eyes, two ears, two nostrils and one mouth–these are seven (lokas) locations, they are like seven caverns. Entering these caverns the praans wander around. Each one has a praan, thus in all seven there are

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tasmaachcha devaa bahudhaa samprasootaah saadhyaa manushyaah pashavo vayaansi. praanaa-paanou breehi-yavou tapashcha shraddhaa satyam brahmachayam vidhishcha–(7)

tasmaat cha–and from Him; **devaah**–the learned, (foremost) man; **bahudhaa**–many; **samprasootaah**–were born; **saadhyaah**–accomplished folk; **manushyaah**–ordinary men; **pashavah**–animals (on land); **vayaansi**–birds (in sky); **praan+apaanou**–praan and apaan; **vreehi-yavou**–paddy and grain; **tapah**–penance; **cha**–and; **shraddhaa**–firm faith in truth; **satyam**–truth; **brahmacharyam**–restraint on mind; **vidhih**–any thing ordained in karma, (proper system); **cha**–and–(7)

सप्त प्राणाः प्रभवन्ति तस्मात्सप्तार्चिषः समिधः सप्त होमाः। सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त॥ ८॥

sapta-praanaah prabhavanti tasmaat-saptaarchishah samidhah sapta homaah. sapta-imey lokaa yeshu charanti praanaa guhaa-shayaa nihitaah sapta sapta–(8)

sapta–seven (head identity); **praanaah**–organs of sense; **prabhavanti**–arise; **tasmaat**–from that (viraat-purusha); **sapta**–seven; **archishah**–fire flame; (energies

seven praans. These seven praans originate from him alone. In these seven caverns praan-yajna is being held, seven sacrifices (oblations) are happening in which seven firewoods are dropped in the shape of worldly pleasures and from the burning of these fire woods, knowledge in the shape of seven flames is displaying lustre and light. All this is due to viraat-purusha–(8)

Due to Him the seas and mountains exist; due to Him the small and big oceans, rivers–rivulets are flowing; due to Him exist the herbs–vegetation and their juices. This universe is graciously present with five elements. He alone is the inner-spirit of all these–(9)

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grasping knowledge); **(sapta) samidhah**–fire wood; fuel (form etc. of organs of sense etc. pleasures); **sapta**–seven; **homaah**–havan (knowledge); **sapta**–seven; **imey**–these; **lokaah**–place; **yeshu**–in which; **charanti**–wander, move; **praanaah**–seven organs of sense (knowledge–power); **guhaashayaah**–who live in a cavern (safe place of body or mind); **nihitaah**–established; **sapta-sapta**–seven-seven or forty nine traditional air–(8)

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥

atah samudraa girayashcha sarvey-asmaat-syandantey sindhawah sarva-roopaah. atashcha sarvaa oshadhayo rasashcha yenaisha bhootai-stishthate hyanta-raatmaa–(9)

atah–from him (viraat purusha or hiraanya-garbha, title of Brahma); **samudraah**–sea; **girayah**–mountain; **cha**–and; **sarve**–all; **asmaat**–from him; **syandante**–are disposed; **sindhavah**–rivers; **sarva-roopaah**–of all kinds (big-small); **atah cha**–and from him alone; **sarvaah**–all; **oshadhayah**-vegetation, greenery; **rasah**–taste, all six flavours; **cha**–and; **yena**–from which; **eshah**–he; **bhootaih**–with five elements; **tishthate**–is existent; **hi**–precisely; **antaraatmaa**–inner aatmaa (within) the individual jeeva or all perviasive brahm–(9)

O dear one! this universe exists in that purusha. Karma–deed, tapa–mortification, brahma–the eternal spirit and param amrit–ultimate salvation are all in Him, and from Him. Whoever perceives Him hidden in a cave, he abolishes the bundle of ignorance which has fastened us–'avidyaa-granthim vikirati'–(10)

SECOND HEAD—(SECOND PART)

Understand Him through the medium of 'pranav'

He is hiding in a cavern, but is still in visible mode before us; it is said He is great, but for our devotion His feet are here before us present in the shape of this earth. O inanimate–

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम्।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य॥ १०॥

purush evedam vishwam karm tapo brahm praamritam. etadyo veda nihitam guhaayaam so-vidyaa-granthim vikirateeh somya–(10)

purushe–in purusha (brahm); **eva**–precisely; **idam**–this; **vishwam**–universe, brahmaand; **karma**–karma; **tapah**–tapa; **brahm**–knowledge, veda (for which brahmcharya is practiced); **para+amritam**–the ultimate place for moksha; **etad**–this, to this, **yah**–who; **veda**–knows; **nihitam**–existent, estabished; **guhaayaam**–in the canvas of heart; **sah**–he; **avidyaa-granthim**–to the knot of (bond) ignorance (inclined towards preya, karma with desire); **vikirati**–breaks, scatters; **iha**–here, in this birth only; **Somya!**–O dear Shounak!–(10)

आविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत्समर्पितम्। एजत्प्राणन् निमिषच्च यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम्॥ १॥

aavih san-nihitam guhaacharam naam mahat-padam-attra-etat-samarpitam. ejat-praanat-nimishaccha yat-etat-jaanatha sat-asad-varenyam param vijyaanaat-yad-varishtham prajaanaam–(1)

aavih–visible, evident; **san-nihitam**–(in the heart) is

animate world! know this that He is beyond from acquired knowledge of the world, He is worth praying than existent–non existent both, He is the best amongst all born, that is, He is more advanced than everyone–(1)

O dear one! the one who is radiant, who is subtle of the subtle, but in whom a tangible of the tangible worlds are inherent, those living beings are also contained who reside in these worlds, he only is imperishable 'brahm', he alone is 'praan', he alone is speech, he alone is mind, he alone is truth,

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present; **guhaacharam**–(since he exists in the heart–cavern) is residing in cavern; **naam**–named; **mahat**–great. **padam**–goal, desired, shelter of all (is He only); **attra**–in him (brahm); **etat**–this (visible world); **samarpitam**–is entrusted, admitted, situated, dependent; **ejat**–trembling, dynamic; **praanat**–breathing, animate; **nimishat**–who blinks eyes; **cha**–and also; **yat**–whatever (exists depends on Him); **etat**–to him; **jaanatha**–(O pupils!) know, make effort to know; **sat**–who is his own existence; **asad**–(any other) (creature-nature) different from sat; **varenyam**–worthy of choice, knowable, devoutly wished; or (**sahsad-varenyam**–the best of all perpetual and transcient objects of the universe); **param vijyaanaat**–beyond science (**aparaa vidyaa**–worldly knowledge), unknowable from aparaa-vidyaa; **yad**–who; **varishtham**–the best of all; **prajaanaam**–amongst born objects (transcient–perishable)–(1)

यदर्चिमद्यदणुभ्योऽणु च यस्मिल्लोका निहिता लोकिनश्च। तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः। तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि॥ २॥

tad-archimadyad-anubhyonu cha yasmin-lokaa nihitaa lokinashcha. tade-tad-akasharam brahma-sa praanastadu vaang-manah. tade-tat-satyam tadamritam tad-veddhavyam somya viddhi–(2)

yad–who; **archimad**–is radiant, brightness itself; **yad**–who; **anubhyamah anu**–who is finer than atoms; **cha**–and; **yasmin**–in whom; **lokaah**–cosmological regions; **nihitaah**–

he alone is immortal. O dear one! be it known that he alone is your goal, that is what you have to enter through–(2)

O dear one! grasping the armour like a bow of the great 'Upanishad', aiming the intense arrow like reverence, drawing the arrow like the mind attached to the divine supreme being as the target–goal; break–through the imperishable brahm–(3)

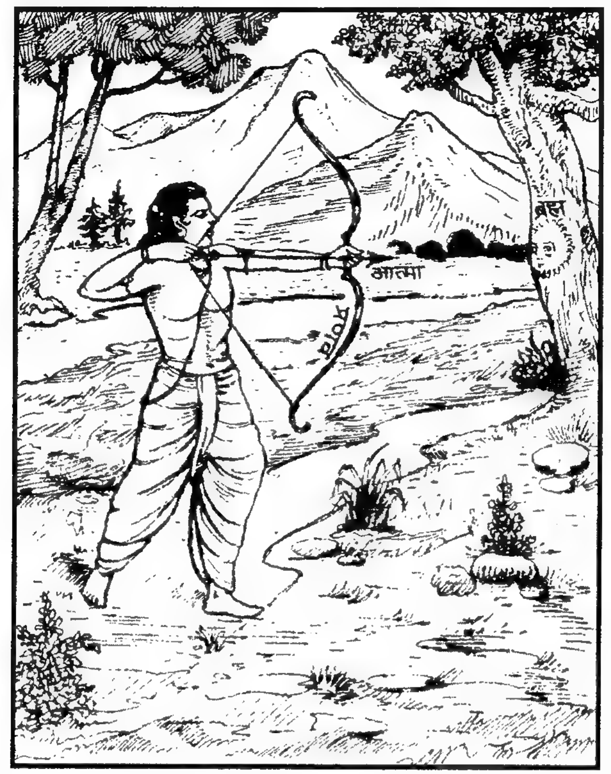
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dedicated, dependent; **lokinah**–the animate-inanimate existing in the regions, inhabitants of the regions; **cha**–and; **tad**–he (provider of shelter to all); **etad**–this; **aksharam**–imperishable; **brahm**–(is) brahm; **sah**–he only (relying on him alone); **praanah**–praan; **tad u**–he only; **vaang manah**–is speech and mind, all organs of deed and wisdom and inner self; **tad etat**–he is this only; **satyam**–the ultimate power; **tad**–he; **amritam**–immortal; **tad**–to him only, he only; **veddhavyam**–goal, worthy of piercing (of wisdom); **somya**–dear Shounak; **vidhi**–know–(2)

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि॥ ३॥

dhanur-griheetvou-panishadam mahaastram sharam hi-upaasaa-nishitam sandhayeet. aayamya tad-bhaava-gatena chetasaa lakshyam tade-vaaksharam somya viddhi–(3)

dhanuh–to the bow; **griheetwaa**–holding in hand; **oupanishadam**–expounded in the Upanishad (paraa-vidya and proximity to the guru), famous; **mahaastram**–to great functional (means) armour; **sharam**–to arrow; **hi**–and; **upaasaa-nishitam**–reverence, adoration-intense (extreme) with constant meditation and devotion; **sandhayeet (sand-dheet)**–fitting an arrow to the bow; **aayamya**–(towards self) very much pulling towards; **tad-bhaava-gaten**–engrossed in that only; recipient of real nature of soul (real-knowledge); **chetasaa**–with mind; **lakshyam**–target worthy of break–through (mark); **tad eva**–to precisely that; **aksharam**–to imperishable brahm; **somya**–dear Shounak; **viddhi**–know–(3)



Pranav is bow–brahm is target, you have to pierce that

Pranav (sacred syllable 'om') is bow, atma is arrow, brahm is target. Pierce this target cautiously, thereafter just

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प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत्॥ ४॥

pranavo dhanuh sharo hyaatmaa brahm tallakshya-muchyate. apramattena veddhavyam sharavattan-mayo bhavet–(4)

pranavah–(signifying brahm) om (status) only; **dhanuh**–bow; **sharah hi**–and arrow; **atma**–(your alert) atma, **brahm**–only God; **tat-lakshyam**–aim of that jeevaatmaa; **uchyate**–is said; **apramattena**–without negligence, being careful (introspective); **veddhavyam**–

as the arrow is target oriented, in the same manner atma will be brahm–oriented–(4)

Heaven, earth, cosmos–that is this vast 'brahmaand' (macrocosm), and so the mind and every 'praan'–that is, this small 'pind' (microcosm) is infused in that 'brahm' totally. Recognise that sole atma–'tam eva ekam jaanatha', drop any other matters–'anyaa vaacho vimunchatha'. That is the only bridge after crossing the grievous ocean of life to reach the immortal status of salvation–'amritasya esha setuh'–(5)

Just as different spokes are fixed at the centre of a hub of a chariot, just as different blood vessels are connected in the heart, in the same manner this viraat-purusha appearing

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should be pierced; **sharavat**–like an arrow; **tanmayah**–engrossed in that aim (entering in that aim); **bhavet**–should be–(4)

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुंचथामृतस्यैष सेतुः ॥ ५ ॥

yasmin-dyouh prithivee chaanta-riksha-motam manah sah praanaishcha sarvaih. tam-evaikam jaanatha aatmaanam-anyaa vaacho vimunchatha-amritasya-esha setuh–(5)

yasmin–in which (brahm); **dhouh**–du-lok; **prithivee**–earth; **cha**–and; **antariksham**–cosmos–the three lokas (total brahmaand); **otam**–pervades; **manah**–mind; **sah praanaih**–together with the praans (organs of sense); **cha**–and; **sarvaih**–all; **tam eva ekam**–to that sole one; **jaanatha**–know; **aatmaanam**–to God; **anyaah**–any other; **vaachah**–to speeches voices; **vimunchatha**–leave, do not mention; **amritasya**–(for) the eternal status of moksha, **eshah**–this (knowledge of self); **setuh**–bridge (from the ocean of life) is the one which will take across–(5)

अरा इव रथनाभौ संहता यत्र नाड्यः । स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

in various forms wanders in our heart. Meditate on that atma in the form of 'omkaar', it will bring you prosperity and welfare, this is the only means to cross over from acute darkness–(6)

The one who is omniscient, all pervading–is present everywhere, whose glory exists on earth and divine city of brahm–in space, that atma which is established in all these places,

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araa iva rath-naabhou sang-hataa yattra naadyah. sa esho-antash-charate bahudhaa jaayamaanah. om-ityevam dhyaayatha aatmaanam swasti-vah paaraaya tamasah parastaat–(6)

araah–of spokes; **iva**–like; **rathanaabhou**–in the centre of the wheel of a chariot; **sang hataah**–collected, fixed; **yattra**–in which; **naadyah**–blood vessels (mere body); **sah**–he; **eshah**–this (atma); **antah**–within; **charate**–wanders, moves; **bahudhaa**–in various ways; **jaayamaanah**–while appearing; **om iti**–this alone is 'om'; **evam**–in this manner (in form); **dhyaayatha**–meditate; **aatmaanam**–of atma; **swasti**–welfare; **vah**–your (ownself); **paaraaya**–for crossing over; **tamasah**–from darkness, ignorance; **parastaat**–very much away–(6)

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि। दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः। मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं संनिधाय। तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति॥ ७॥

yah sarvajyah sarva-vidyas-yaish mahimaa bhuvi. divye brahma-purey hyesha vyom-nyaatmaa pratishthitah. manomayah praana-shareera-netaa pratishthitah-anney hridayam sannidhaaya. tad-vijyaanena paripashyanti dheeraa aanand-roopam-amritam yad-vibhaati–(7)

yah–who; **sarvajah**–knows all; **sarva-vid**–exists everywhere; **yasya**–whose; **eshah**–this; **mahimaa**–glory, importance, greatness; **bhuvi**–on earth; **divye**–divine, extra-ordinary; **brahm-purey**–in brahmlok (heart); **hi**–only; **eshah**–

which is spiritual, which is the supreme of praan and body; which is established also in grain; solemn people sight him with the harmony of emotion and intelligence. The glimpse of bliss and immortality that is seen in creation–'aanand-roopam amritam yadvibhaati'–that is his glimpse only–(7)

Emotional complexes of the heart break, all apprehensions of the brain are cut to pieces, those various actions for which man agitatedly keeps running around–are set free, at the time when His two ends–bearings–(one end and the other)–are sighted–(8)

The golden treasure–which you see, far away from it there is one spiritual golden treasure. The coin of worldly

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this God; **vyomni**–in the mental canvas; **pratishthitah**–is established; **manomayah**–settled in mind; **praan-shareer-netaa**–conductor of praan and body; **pratishthitah**–situated; **anney**–in grain, in what is enjoyed; **tad-vijyaanena**–knowing Him alone; **paripashyanti**–visibly sight; **dheeraah**–patient scholars; **aanand-roopam**–blissful; **amritam**–immortal; **yad**–the one who; **vibhaati**–is perceptible–(7)

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे॥ ८॥

bhidyate hridaya granthi-chhidyante sarva-sanshayaah. ksheeyante chaasya karmaani tasmin-drishtey paraavarey–(8)

bhidyate–breaks; **hridayagranthih**–the complexes of passion in the beart; **chhidyante**-are eliminated; **sarva-sanshayaah**–all apprehensions, doubts; **ksheeyante**–are destroyed; **cha**–and; **asya**–his; **karmaani**–deeds to attain well being or deeds to attain preya; **tasmin**–his; **drishte**–on being sighted; **paraavarey**–of the limit, boundary (one end and the other)–(8)

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम्।

तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः॥ ९॥

treasure is tarnished, has a milled edge; the coin of that treasure is clear and pure, You are dazzled by the brightness of this gold, see Him who is radiant, is radiance of all radiant lights. Those who are engrossed in the world sing praises of these treasures, those who percive the atma perceive that treasure whose splendour has none equal in the world–(9)

The radiance of the sun is weak before His radiance; the moon, stars and lightning become lustreless there; what to talk about this fire; All light due to the backing of His radiance, with His radiance this entire universe is radiant–(10)

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hiranmaye parey koshey virajam brahm nishkalam. tachchhubhram jyotishaam jyoti-tad-yad-aatmavido viduh–(9)

hiranmaye–made of gold; **parey**–best; **koshey**–in treasure, in the sheath; **virajam**–without filth; **brahm**–brahm; **nishkalam**–without shape, without accomplishments of praan etc. **tat**–he; **shubhram**–pure; **jyotishaam jyotih**–illuminator of illumination (sun-planets etc); **tad**–he is; **yad**–to whom; **aatmavidah**–only (previous) spiritual scholars done (who know the character of jeevaatmaa); **viduh**–know–(9)

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥ १०॥

na tattra sooryo bhaati na chandra-taarakam nemaa vidyuto bhaanti kuto-yamagnih. tameva bhaanta-manubhaati sarvam tasya bhaasaa sarva-midam vibhaati–(10)

na–does not; **tattra**–in that; **sooryah**–sun; **bhaati**-is radiant; **na**–do not; **chandra-taarakam**–moon and stars; **na**–nor; **imaah**–these; **vidyutah**–lightnings; **bhaanti**–flash; **kutah**–how; **ayam**–this; **agnih**–fire; **tam eva bhaantam anu bhaati sarvam**–after his splendour all this shines; **tasya**–his; **bhaasaa**–from lustre; **sarvam edam**–all this; **vibhaati**–sparkless, is lighting–(10)

Eternal brahm is in front, brahm is behind, brahm is in south, brahm is in north, brahm is below, brahm is above, this total universe–whatever is best in the world, is all extension of brahm and only brahm, it is His expansion–(11)

THIRD HEAD—(FIRST PART)

Two birds of world-tree–one drashtaa, the other bhoktaa§*

There are two birds, with beautiful wings, close together, mutual friends. They have surrounded one tree from all sides. One of them is tasting the fruits of the tree with relish, the

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ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम्॥ ११॥

brahmai-vedam-amritam purastaad brahm pashchaad brahm dakshina-tashchottarena. adhashchordhwam cha prasritam brahmai-vedam vishwa-midam varishtham–(11)

brahm–brahm; **eva**–alone; **idam**–this; **amritam**–immortal, free of old age–death; **purastaat**–in front, before; **brahm**–brahm only; **pashchaat**–towards back; **brahm**–brahm; **dakshinatah**–towards south; **cha**–and; **uttarena**–towards north; **adhah**–below; **cha**–and; **oordhwam**–above; **cha**–and; **prasritam**–is spread; **brahm eva**–brahm only; **idam**–this; **vishwam**–brahmaand; **idam**–this, **varishtham**–most eminent above all–(11)

द्वा सुपर्णा सयुजा सखायः समानं वृक्षं परिषस्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्त्यश्नन्नन्यो अभिचाकशीति॥ १॥

dwaa suparnaa sayujaa sakhaayah samaanam vriksham parishasva jaatey. tayoranyah pippalam swaadwatya-nashnanna-anyo abhi-chaaka-sheeti–(1)

dwaa–two; **suparnaa**–of attractive wings; **sayujaa**–close together, closetted, undivided; **sakhaayaa**–of equal

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* One who sees

§ One who experiences (joy or sorrow)

other is looking at everything without tasting. Jeevaatmaa and God are the two birds, nature is the tree, the outcome of karma is the fruit of the tree. Jeevaatmaa gets the fruit of karma, God is the 'drashtaa'–who observes–the whole world without getting engrossed in it (in Shwetaashwar 4/6, the same idea is present)–(1)

Nature in the form of a tree is similar to both, but jeevaatmaa seeing its fruit is helpless, is incapacitated, is absorbed in eating it, and later repents on its foolishness. And God? God does not eat the fruit of the tree in the form of nature, and is still the 'bhoktaa'–who experiences and enjoys–total

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reputation (quality); **samaanam**–one only; **vriksham**–to a tree like body or like nature; **parishasva-jaate**–are clung together, are surrounded in; **tayoh**–one of them; **anyah**–one (jeevaatmaa); **pippalam**–to the fruit of karma (karma-phal) in the form of 'peepalee', to bhog–suffering (or pleasure); **swaadu**–with relish; **atti**–eats, experiences; **anshnan**–does not experience (pleasure-suffering)–as a form of a witness; **anyah**–the other (God); **abhichaak-sheeti**–is observing both (jeeva and nature)–(1)

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

samaaney vrikshey purusho nimagno-aneeshayaa shochati muhyamaanah. jushtam yadaa pashya-tyanya-meesham-asya mahimaana-miti veetashokah–(2)

samaaney–one only; **vrikshey**–body in the form of a tree; **purushah**–animate jeevaatmaa; **nimagnah**–engrossed, sunk, stuck; **aneeshayaa**–(in satisfaction of pleasure) with inability, with a suffering disposition; **shochati**–is distressed by grief; **muhyamaanah**–engrossed in attachment (ignorance); **jushtam**–peacefully (adverb) or served by devotees (adjective); **yadaa**–when; **pashyati**–(abandoning attachment of the body-tree) looks; **anyam**–to the other (his companion friend); **eesham**–to the powerful (God), all

nature is immersed in His reverence. When Jeevaatmaa sees this power of God, then gives up sorrow and repentence–(2)

When Jeevaatmaa, becoming a 'drashtaa'–(who observes)–sees the radiant purusha who is the cause of the mighty universe, its lord and its creator, then being wise



Jeeva enjoys nature, brahm is a conscious observer

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pervading; **asya**–his; **mahimaanam**–to grandeur; **iti**–then, therefore; **veeta-shokah**–(becomes) devoid of sorrow–(2)

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम्।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति॥ ३॥

renounces virtue-evil and abandons sorrow, attachment, passion, hatred and achieves ultimate harmony–(3)

A wise person knows that the splendour of five elements in creation which is spreading; in reality is the praan–energy originating from that brahm who is playfully performing–reflecting as such he does not speak much. Nature does not remain his field of delight, it is the atma–he becomes 'aatm-

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yadaa pashyah pashyate rukma-varnam kartaaram-eesham purusham brahm-younim. tadaa vidwaan-punya-paapey vidhooya niranjanah paramam saamya-mupaiti–(3)

yadaa–when; **pashyah**–drashtaa–who sees (jeevaatmaa); **pashyate**–looks; **rukma-varnam**–attractive brilliant form; **kartaaram**–(of own body-tree) to the creator; **eesham**–God; **purusham**–spread, diffused in the abode of nature; **brahm-yonim**–the base or cause of brahm (veda), mentor, to the ultimate teacher or the creator of entire creation; **tadaa**–then; **vidwaan**–who knows brahm; **punya-paapey**–to evil and virtue (to arisen happiness-grief); **vidhooy**–shaking away, removing; **niranjanah**–innocent, pure; **paramam**–ultimate; **saamyam**–to health, peace, harmony; **eti**–attains, finds peace–(3)

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन्विद्वान्भवते नातिवादी।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

praano hyesha yah sarva-bhootair-vibhaati vijaanan-vidwaan-bhavate naati-vaadee. aatm-kreed aatm-ratih kriyaa-vaanesha brahma-vidaam varishthah–(4)

praanah–life-giver (brahm); **hi**–only; **eshah**–is He; **yah**–who; **sarva-bhootaih**–by means of all elements; **vibhaati**–is radiant (all animate-inanimate are praising him); (this fact) **vijaanan**–who perceives; **vidwaan**–calm learned; **bhavate**–happens to be; **na**–not; **ativaadi**–who speaks too much; **aatm-kreedah**–who umuses himself within his own

kreed'–amusement within self-atma; his pleasure is not in nature but in atma,–he becomes 'aatm-rati', self delight; being involved in 'aatm-jyaan'–knowledge of self–he is not without action, he becomes more active than before. Amongst those who believe in brahm–such a person is considered of a superior stature–(4)

That atma can be found from eternal 'truth', 'tapa'–penance, 'complete knowledge and 'brahmcharya'–ascetic practice. He is present within the body in radiant brilliant form. Ascetics are able to see him by eliminating the faults of passion and hatred–(5)

Truth alone is victorious, not untruth. 'Devyaan-

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atma (introspection); **aatm-ratih**–who is delightfully engrossed within his own self form; **kriyaavaan**–(becomes) ready for action; **eshah**–this learned alone (ready for action); **brahm-vidaam**–amongst who have knowledge of brahm; **varishthah**–is the best–(4)

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

satyena labhyas-tapasaa hyesha aatmaa samyag jyaanena brahm-charyena nityam. antah-shareerey jyotirmayo-hi shubhro yampashyanti yatayah ksheena-doshaah–(5)

satyena–from truth; **labhyah**–can be found; **tapasaa**–with tapa (achieve by devotion to body); **hi**–with certainty; **eshah**–this; **aatmaa**–brahm; **samyagjyaanena**–with correct knowledge; **brahm-charyena**–from brahmacharya; **nityam**–constantly, unrestricted; **antah shareerey**–within the body; **jyotirmayah**–mass of light; **hi**–only; **shubhrah**–clear, pure; **yam**–to whom; **pashyanti**–make visible, evident; **yatayah**–who restrains; **ksheena-doshaah**–whose impurities of body-mind-brain-atma have vanished, they–(5)

सत्यमेव जयति नानृतं सत्येन पन्था विततो देवयानः।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम्॥ ६ ॥

panthaa'–the path towards divnity is built with truth. Accompished and contented rishis who proceed on which path, and where they reach, that is the ultimate abode of truth–(6)

He is himself great, divine, is inconceivable form, but is evident in the minutest of the most minute object. He is far from the farthest, but those who can observe, it is present in the nearest cavern of the inner soul–(7)

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satyameva jayati naanritam satyena panthaa vitato deva-yaanah. yenaa-kramanti-rishayo hyaapta-kaamaa yattra tat-satyasya paramam nidhaanam–(6)

satyam eva jayati–truth is always victorious; **na anritam**–not untruth; **satyena**–with truth; **panthaah**–path; **vitatah**–is enlarged, without obstacles; **yena**–from whichever (path); **aakramanti**–walk; **rishayah**–drashtaa, who sees; **hi**–only; **aapta-kaamaah**–successful-cherished aim, contented; **yattra**–where; **tat**–that; **satyasya**–of truth; **paramam**–outstanding, eminent; **nidhaamam**–treasure, base, abode–(6)

बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति।
दूरात्सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम्॥ ७॥

brihaccha tad-divyam-achintya-roopam sookshmaaccha tat-sookshma-taram vibhaati. dooraat-sudoorey tadihaantikey cha pashyatsu-iha-eva nihitam guhaayaam–(7)

brihat–great, brahm; **cha**–and; **tad**–he; **divyam**–divine; **achintya-roopam**–whose form is not a subject of conjecture imagination; **sookshmaat cha tat sookshma-taram**–and He is minute of the minutest; **vibhaati**–is evident; **dooraat**–from far; **sudoorey**–very far; **tad**–He; **iha**–here; **antikey**–quite near; **cha**–and; **pashyatsu**–in onlookers (curious); **eva**–here only; **nihitam**-present, situated; **guhaayaam**–in the region of heart–(7)

He cannot be seen by the eye, He cannot be found from the sermons of any other, He cannot be grasped by any organs of sense, He cannot be found with penances and various religious services. Can He be found with knowledge? Not with knowledge, but with the blessing of knowledge, who has a pure virtuous inner spirit while meditating on 'nishkal brahm' (free of sixteen skills–components) can sight Him–(8)

(What is the difference between 'knowledge' and 'blessing of knowledge'? 'knowledge' shows a path to man, not one but many; but 'blessing of knowledge' is received when seeing many paths man wisely selects one, or else knowledge itself becomes a reason of anxiety instead of peace. With the 'blessing of knowledge', 'nishkal', brahm is perceived. Brahm has been called 'nishkal'. 'kalaa' means–part, section, division. The moon has 'kalaas'–meaning it has divisions. Section or division is of that object which is limited, restricted–Brahm is not restricted or limited, hence it has no 'kalaa'–therefore it is 'nishkal').

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा। ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

na chakshushaa grihyatey naapi vaachaa naanyair-devai-tapasaa karmanaa vaa. jyaana-prasaadena vishuddh-sattva-tatastu tam pashyate nishkalam dhyaaya-maanah–(8)

na–not; **chakshusha**–with eye; **grihyate**–can be grasped; **na api**–neither; **vaachaa**–with speech; **na**–nor; **anyih**–another; **devaih**–with organs of sense; **tapasaa**–with tapa; **karmanaa**–with karma; **vaa**–or; **jyaana-prasaadena**–with the purity of knowledge, with entire knowledge; **vishuddha-sattvah**–who has a virtuous brain (inner spirit); **tatah**–with that (purity of brain); **tu**–so, then; **tam**–to Him; **pashyate**–sights; **nishkalam**–free of sixteen skills (components); **dhyaaya-maanah**–while meditating and contemplating–(8)

Atma is not tangible, it is micro, atom, subtle; hence its knowledge is not through the organs of sense, but from mental disposition–'chitta' alone. But the difficulty is that praan alongwith its five features has moved in–chitta–and does not permit it to move towards atma. It pulls it towards itself–towards that body where all the five praans are being enjoyed. The mental disposition in the form of mind is woven in the thread of praan of entire 'prajaa'–living beings–of the Almighty. Instead of moving towards atma–chitta is moving towards praans, towards pleasures of the body. The need is to pull out thought reflection of the mind, from the thread of praans and string it in the thread of atma. The chitta becomes pure and clear after being threaded in the thread of atma, and instead of being drawn towards the praans becomes virtuous and clear like a mirror, when chitta becomes virtuous, the splendour of atma is seen in it–(9)

Worldly people are running towards pleasure, but if there

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा॥ ९॥

eshonu-aatmaa chetasaa veditavyo yasmin-praanah panchadhaa samvivesha. praanaish-chittam sarva-motam prajaanaam yasmin-vishuddhey vibhavatyesha aatmaa–(9)

eshah–this; **anuh**–extent of an atom, micro; **atma**–atma (jeeva); **chetasaa**–with thought reflection, mental disposition; (chitta); **veditavyah**–is worth knowing; **yasmin**–in which (chitta); **praanah**–praan vayu, vital air; **panchadhaa**–in five forms (apaan etc); **samvivesh**–has entered; **praanaih**–with these five praans; **chittam**–chitta; **sarvam**–all; **otam**–is spread; **prajaanam** of all mortals, **yasmin vishuddhey**–on becoming pure; **vibhavati**–makes itself specially evident, endowed with grandeur (power); **eshah**–this; **atma**–jeevaatmaa–(9)

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान्। तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः॥ १०॥

is a desire of grandeur of the world, still then there is a necessity to go at the feet of the one who has knowledge of brahm–since after the inner soul is purified, a self-realised one resolves to proceed to whichever world, or whatever he desires, he reaches to the destined world and his those very desires are fulfilled–(10)

THIRD HEAD—(SECOND PART)

What is the state of man with knowledge of Brahm?

A brahm-jyaani that has been just talked about, he knows the ultimate abode of brahm. Due to that ultimate abode of brahm this universe is shining with radiance. The radiance of this universe is radiance of brahm. Those who worship brahm

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yam yam lokam manasaa samvibhaati vishuddh-sattvah kaamayate yaanshcha kaamaan. tam tam lokam jayate taanshcha kaamaan-tasmaad-aatmajyam hyarcha-yed bhooti-kaamah–(10)

yam-yam–whichever; **lokam**–to a lok, state; **manasaa**–with mind; **samvibhaati**–makes evident, resolves; **vishuddha-sattvah**–who has a pure inner-soul (brain); **kaamayate**–desires; **yaan+cha**–and to those; **kaamaan**–of passion–pleasures; **tam-tam**–to that particular; **lokam**–to the lok; **jayate**–wins, attains; **taan+cha**–and to those; **kaamaan**–to passion–pleasures; **tasmaad**–with that reason; **aatmajyam**–self-realised; **hi**–definitely; **archayet**–may worship, may respect; **bhooti-kaamah**–who is desirous of grandeur (welfare)–(10)

से वेदैतत्परमं ब्रह्मधाम यत्र विश्वं निहितं भाति शुभ्रम्।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

sa vedai-tatparamam brahma-dhaam yattra vishwam nihitam bhaati shubhram. upaasate purusham ye hyakaamaaste shukram-etad-ativartanti dheeraah–(1)

sah–he; **veda**–knows; **etatat**–this; **paramam**–most eminent; **brahma-dhaam**–to brahm loka; **yattra**–in which;

in the form of a human being, being composed and without desire, they cross the path of that journey of birth and rebirth–(1)

The one who believes that desires are all in all, and adores them, he is born with those desires in different births. The one who has and enough of desires, and is now not stuck in them, he becomes a contented soul–kritaatmaa–his attention is towards atma and all his desires vanish here itself, If the desires are alive and do not vanish, that is why one has to knock the door of different births–rebirths–(2)

Atma is not found from big lectures, neither by logic or by arguments or a lot of study and listening. Whoever it

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vishwam–entire universe; **nihitam**–rests; **bhaati**–seems to be; **shubhram**–accomplished beautiful; **upaasate**–worship; **purusham**–of a human being; **ye**–who; **hi**–only; **akaamaah**–being without desire; **tey**–they; **shukram**–to vigour, to birth from vigour, to birth-death; **ativartanti**–cross over; **dheeraah**–the learned and composed–(1)

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

kaamaanyah kaamayate manyamaanah sa kaamabirjaayate tattra tattra. paryaapta-kaamasya kritaatmanastu ihaiva sarvey pravileeyanti kaamaah–(2)

kaamaan–to pleasures of desire, lust; **yah**–who; **kaamayate**–desires; **manyajmaanah**–knowingly also; **sah**–he; **kaamabhih**–with the influence of these desires; **jaayate**–is born; **tattra-tattra**–thither and there; **paryaapta-kaamasya**–cherished aim (without desire); **kritaatmanah**–contented, who has accomplished purpose, who has won self-atma; **tu**–so; **ihaiva**–here only; **sarvey**–all, entire; **pravileeyanti**–are destroyed; **kaamaah**–desire–(2)

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥ ३ ॥

selects, he can only obtain it; atma unravels its character, its own form, identity before him–(3)

Atma cannot be reached by the one who is deficient in physical strength, who is careless, negligent also cannot find it, one who practices ascetic fervour–tapa–without purpose or cause also cannot obtain it. He, who knowing all this, still

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naayam-aatmaa pravachanena labhyo na medhayaa na bahunaa shrutena. yam-eva-eshah vrinute tena labhya-tasya-eshah aatmaa vivrinute tanum swaam–(3)

na ayam atma–neither this atma; **pravachanena**–preaching of shastras, with speeches; **labhyah**–can be attained; **na medhayaa**–nor with progressive wisdom; **na bahunaa shrutena**–nor with excessive study of shastras; **yam-eva-eshah**–whoever this (atma); **vrinute**–selects, thinks deserving; **tena labhyah**–he only can obtain it; **tasya**–for him; **eshah atma**–this atma; **vivrinute**–discloses, reveals; **tanum**–to its identity; **swaam**–its own–(3)

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिंगात्।

एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम॥ ४॥

naayam-aatmaa balheenen labhyo na cha praanaadaa-ttapaso vaapya-lingaat. etaih-upaayaih-yatatey yastu vidwaan-tasya-eshah aatma vishatey brahma-dhaam–(4)

na ayam atma–neither this atma; **bal-heenena**–(physical-mental-intellectual-spiritual) deprived of strength; **labhyah**–can be found, is knowable; **na cha**–and nor; **pramaadaat**–with negligence, not with disorganised mind; **tapasah**–with tapa; **vaa api**–or also; **alingaat**–without gender (purpose, aim), without cause, uselessly; **etaih**–these; **upaayaih**–means, treatments, **yatate**–(of knowing makes effort; **yah** who; **tu** -in case; **vidwaan**–knowlegeable, intellingent; **tasya**–his only; **eshah aatmaa** -this jeevaatmaa; **vishate**–attains; **brahma-dhaam**–to brahma-loka; (**vishate**

tries to attain it with these measures, lets atma turns its back towards him and it hides in the abode of brahm. What to talk of its being attained, it does not even reveal itself to him–(4)

Satisfied with knowledge, busy in appeasement of atma all the time, free of any desire, the rishis, calm and composed after finding atma, connect their own atma with God. God is present (reaches) everywhere, they connect themselves to God from all sides–then wherever God reaches, the atma also reaches. Who can effect release when one is entrusted (assigned) to Him?–(5)

Those who are positively aware of the goal of life with

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brahma-dhaam–finds entry in brahma-loka, perceives brahm)–(4)

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥ ५ ॥

sampraapyainam-rishayo jyaan-triptaah kritaatmaano veeta-raagaah prashaantaah. tey sarvagam sarvatah praapya dheera yuktaatmaanah sarvamevaa-vishanti–(5)

sampraapya–having found; **enam**–to this God; **rishayah**–wise rishis; **jyaantriptaah**–fully satisfisd with (gratified) knowledge of brahm; **kritaatmaanah**–devoted to knowledge of supreme spirit; **veeta-raagaah**–free from lovehatred, without desire; **prashaantaah**–of a calm mind; **tey**–those (rishis); **sarvagam**–existent in all; **sarvatah**–from all sides, entirely; **praapya**–having attained; **dheeraah**–compsed learned; **yuktaatmaanah**–attaining a state of profound meditation. **sarvam**–in omniscient and supreme being; **eva**–only; **aavishanti**–enter, attain–(5)

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

vedaant-vijyaan-sunishchi-taarthaah sanyaas-yogaat-yatayah shuddha-satwaah. tey brahm-lokeshu paraanta-kaale paraamritaah pari-muchyanti sarvey–(6)

religion and science, those who exercise restraint in the world with detachment and attachment, those who are of a pure mind, they, after death become immortal and proceed to brahm-lok and are free from all bonds–(6)

Their total fifteen skills (five organs of sense, five organs of action and five praan) come to end, the sixteenth-atma-devoid of sixteen skills–components (nishkal) remains, their senses vanish in their own causes, their deeds also vanish, and the super-consciousness reaches the eternal principle–God. In that immortal brahm all become one–(7)

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vedaant-vijyaan-sunishchi-taarthaah–those who have fixed their goal with vedaant (principles of veda, religion) and science or those who have decidedly fixed their goal with the knowledge of vedaant (brahm vidya); **sanyas-yogaat**–(of desires and worldly pleasures) renunciation and (with atma) with yoga (concentrated mental disposition); **yatayah**–who are restrained or energetic; **shuddha-satwaah**–of pure inner spirit; **tey**–they; **brahma-lokeshu**–in the abode of brahm, in salvation; **paraanta-kaale**–after death; **par+amritaah**–become immortal; **parimuchyanti**–are free; **sarvey**–all–(6)

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रति देवतासु।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति॥ ७॥

gataaaah kalaah panch-dash pratishthaa devaascha sarvey prati-devataasu. karmaani vijyaan-mayashcha aatmaa parey-avyaye sarva ekee-bhavanti–(7)

gataah–move away; **kalaah**–praan etc. skills; **panchdash**–fifteen; **pratishthaah**–in its causal base; **devaah cha**–and eye etc. organs of sense (on which the body is dependent); **sarvey**–all; **prati**–towards (causal divinities); **devtaasu**–(vanish in) the sun etc. divineties; **karmaani**–done (auspicious) deeds; **vijyaanamayah cha**–and wise; **aatmaa**–jeevaatmaa; **parey avyaye**–far from all in imperishable brahm; **sarvey**–all; **ekee-bhavanti**–become one–(7)

Just as rivers flow, and leave their identity and form while flowing and fall in the sea, similarly a learned person let goes name–identity and reaches near most superior–divine supreme being–(8)

He who perceives that supreme brahm, he as such becomes brahm, no one remains without knowing of brahm in his family as well. The complexes that exist in the inner

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यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम्॥ ८ ॥

yathaa nadyah syanda-maanaah samudre-astam gachchhanti naam-roopey vihaaya. yathaa vidwaan-naam roopaad-vimuktah paraatparam purusha-mupaiti divyam–(8)

yathaa–just as; **nadyah**–rivers; **syand-maanaah**–flowing; **samudrey**–in the sea; **astam gachchhanti**–vanish; **naam-roope**–to its own identity and shape; **vihaaya**–leaving; **tathaa**–similarly; **vidwaan**–who has knowledge of brahm; **naam-roopaad**–from inentity and appearance; **vimuktah**–becomes free; **paraatparam**–most emient, far from farthest; **purusham**–of brahm diffused in nature; **upaiti**–reaches near; **divyam**–divine, supernatural–(8)

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति॥ ९ ॥

sayo ha vai tat-paraman brahm veda brahmaiva bhavati naasyaa-brahm-vitkule bhavati. tarati shokam tarati paap-maanam guhaa-granthibhyo vimuktah-amritah bhavati–(9)

sah–he; **yah**–who; **ha vai**–definitely; **tat**–that; **paraman**–most eminet of all; **brahm**–to brahm; **veda**–perceives; **brahm**–brahm; **eva**–itself; **bhavati**–becomes; (**brahma eva bhavati**–like brahm he his enjoys complete bliss–sat, chit, anand); **na**–does not; **asya**–his; **abrahmvid**–who is ignorant of brahm; **kuley**–in the family; **bhavati**–exists; **tarati**–crosses over; **shokam**–to grief; (**tarati**

caverns of the heart and brain, he sets free of them and becomes immortal, overcomes grief, overcomes sin–(9)

It is said in the richas as well–those who are devoted to brahm, are active and well-versed in vedas need not wander from place to place but present themselves with reverence at the feet of a rishi who has knowledge of brahm. Thus those curious ones who reach near the rishi themselves, who according to rule observe this vow (observance), do not take help of others, counsel them on 'brahm-vidya'–(10)

In ancient times Angiraa rishi had counselled the above truths. A weak person without resolve cannot study this

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shokam–becomes free of grief); **tarati paapmaanam**–becomes free of sin; **guhaa-granthibhyah**–from the mysterious complication (of heart and brain); **vimuktah**–free; **amritah**–immortal, free; **bhavati**–becomes–(9)

तदेतदृचाऽभ्युक्तम्। क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः। तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम्॥ १०॥

tad-etat-richaa-abhyuktam. kriyaa-vantah shrotriyaa brahm-nishthaah swayam juh-vata ekarshim shraddha-yantah. teshaaam-evaitaam brahm-vidyaam vadeta shiro-vratam vidhivadyestu cheernam–(10)

ted etat–that this matter; **richaa**–richa (mantra) has also; **abhyuktam**–has said; **kriyaavantah**–active, energetic; **shrotriyaah**–well versed in (vedas) (shruti); **brahmnishthaah**–absorbed in brahm–knowledge; **swayam**–themselves; **juhvate**–accept, go near; **ekarshim**–to a unique famous scholar; **shraddhayantah**–in reverence; **teshaam**–to them; **eva**–precisely; **etaam**–this; **brahm vidyaam**–to brahm-knowledge (paraa vidya); **vadet**–explain, counsel, sermonise; **shirovratam**–to the main vow; **vidhivat**–properly; **yaih**–who; **tu**–have; **cheernam**–practiced, conducted–(10)

तदेतत्सत्यमृषिरंगिराः पुरोवाच नैतदचीर्णव्रतोऽधीते।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः॥ ११॥

lesson. Respectful greetings to those supreme rishis, once again respectful greetings to the great rishis–(11)

(While giving an account of 'paraa' and 'aparaa' vidya, it is said in this Upanishad that yajna–offering etc.–ceremonial and sacrificial rites–are 'aparaa-vidya'–true knowledge of brahm cannot be attained by these. God–profound meditation etc. dealing with the knowledge of the ultimate being are 'paraa-vidya'–this only gets to Brahm. In reality 'aparaa' is ignorance, 'paraa' only is 'vidya' in reality–since only through 'paraa', knowledge of brahm is realised. The development of the universe is from brahm–what does this mean? How does this development happen? An instance has been cited here–just as a spider makes its web and then withdraws! Vedantis charcterise its meaning as monism and the followers of duality as dualism. The spider takes the web out from its body, from itself not from its life-soul (aatm-tattva). Brahm also creates this universe from his body, and nature is his body. On the basis of this very idea of dualism there are two birds, who rest on the tree of nature–this idea, which is only in this Upanishad, is understandable).

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tad-etat-satyam-rishi-angiraah puro-vaacha naitad-acheerna-vratah-adheetey. namah param-rishibhyo namah param-rishibhyah–(11)

tad etat satyam–that to this truth; **rishih angiraah**–angiraa rishi has; **puraa**–in ancient time; **uvaacha**–had said; **na**–not; **etad**–to this; **acheerna-vratah**–who does not observe this vow; **adheetey**–study, learn; **namah param-rishibhyah**–our greetings to the supreme rishis; **namah param rishibhyah**–once again our respectful greetings to the great rishis–(11)

Sketch-Character of 'Jeeva' in body 'Sharira' and 'Brahm' in nature 'Prakriti' form as explained in Maandookyopanishad

First 'stage' or 'place' – awake	Second 'stage' or 'place' – dream	Third 'stage' or 'place' – unconsciousnes	Fourth stage—soul—*tureeya* one with the supreme spirit.
The 'awake stage' of body and nature is the 'awake-place' of 'jeeva' & 'brahm'	The dream stage of body and nature is the 'dream-place' of 'jeeva' and 'brahm'	The unconscious stage of body and nature is the 'unconscious-place' of 'jeeva' and 'brahm'.	In-visible
In awake-place jeeva and brahm both are 'extrovert'-bahih prajya.	In 'dream-place' jeeva and brahm both are 'introvert'-antah prajya.	In unconscious-place jeeva is consciousness 'prajya' and brahm is concentric consciousness-'prajyaanghan'.	Inconceivable
In awake-place the body of jeeva and brahm is 'vaishvaanar'. a. The body of jeeva is 'vaishvaanar', that is individuality is born in it. b. The body of brahm is 'vaishvaanar', that is definiteness-(vyaktattra)-comes in its body-nature.	In dream place the body of jeeva and brahm is 'taijas'-astral a. The body of jeeva is 'taijas', that is in dream the subconscious mind awakens. b. The body of brahm is 'taijas', that is at this time nature is in nebular state hiranyagarbha.	In unconscious-place the body of jeeva and brahm is 'praajya' a. The body of jeeva is praajya=pra+ajya-unconscious. b. The body of brahm-prakriti (nature)—praajya is in indefinite stage.	avyavahaaya unwelcome avyapadeshya
In awake place jeeva thruogh body and brahm through nature is called 'sthool-bhuk'—(enjoyment of outer world)	In dream place jeeva through body and brahm through nature is called 'pravivikt-bhuk'—(enjoying in thought and wisdom).	In unconscious place jeeva through body and brahm through nature is called anand-bhuk.	unqualified-without attributes—'nirgun'.
In awake place jeeva and brahm are both 'saptaang' and 'ekonavin-shati mukh'.	In dream place jeeva and brahm are both 'saptaang' and 'ekonavinshatimukh'.	In unconscious place jeeva and brahm both are 'chetomukh'	neti, neti
'a' (first paad.)	'u' (second paad)	'm' (third paad.)	(fourth paad-'amaatra'.
'a-u-m'—of brahm and jeeva this is 'trimaatra-roop', 'sagun-roop' of 'jaagrat-swapn-sushupti-roop'*			Jeeva and brahm have a tureeya, amaatra, nirgun form away from awake-dream and unconsciousness.

* trimaatra-three instants, sagun-having qualities-virtue.